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What God is /
E. Swedenborg

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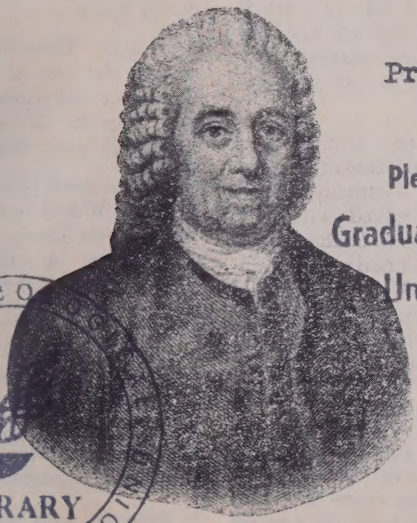
WHAT GOD IS

AS UNVEILED BY OUR LORD TO THE EYES AND EARS



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EMANUEL SWEDENBORG

Who saw heaven and talked with Angels while wide awake.
From address by Edward Markham—Author of that famous poem
"The Man With The Hoe"

Knowledge comes to us in two ways: through science and through men called seers. A seer is a see-er. He can see into Heaven and talk with Angels. This spiritual sight and hearing is given to a very few men by the Lord.

Isaiah, Elijah and Daniel were seers of old. Jacob Behman, a humble shoemaker in Germany, was a modern seer. He talked with God and wrote many books. Sadhu Sundar Singh, a Hindu Christian, was another modern seer. He had visions of the Spiritual World about eight times a month and talked with Angels. He wrote many books, including VISIONS OF THE SPIRITUAL WORLD.

The greatest of modern seers was Emanuel Swedenborg. He said, "A man appeared in my room. The man said, 'I am God, the Lord, the Creator and Redeemer of the World. I have chosen thee to unfold to men the Spiritual Sense of the Holy Scripture. I will myself dictate to thee what thou shalt write.' "

Swedenborg said, "The same night the World of Spirits, hell and heaven were opened to me where I found many persons I knew. From that day forth I gave up all worldly learning and labored only in spiritual things in keeping with what the Lord told me to write."

He said, "Thereafter the Lord daily opened the eyes of my Spirit to see in perfect wakefulness what was going on in the World beyond and to talk while broad awake with Angels."

Science sheds light upon the things of this World but never on the World after Death. Only seers, with Swedenborg at their head, have thrown light on the vast mysteries of the hereafter.

Man is on the path of eternal learning of all knowledge. Never is Truth fully uncovered for us. Its unveiling is little by little. The flight of Man is endless. Life is a divine adventure, a ceaseless search for God.

Emerson said, "Swedenborg was one of the mastodons of literature, one not to be measured by whole colleges of scholars."

What of this Swedenborg who draws the praise of our greatest American thinker? What of this mental giant who masters science and then broke through the veil to see Life after Death and talk with Angels?

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This man of astonishing learning was born on January 29, 1688, in Stockholm, Sweden, dying in London on March 29, 1772. His life can be divided into three equal parts of 28 years each; namely, his education, his work as a scientist and his days as a seer.

At Upsala University in Sweden the boy Emanuel drank in the classics, wrote Latin verses, etc., graduating in 1709. Hungering for more astronomy and mathematics, he went to London, met Halley in Oxford and studied deeply the works of Sir Isaac Newton.

Returning to Sweden in 1715 he began the second or scientific period of his life. He edited a mathematical journal, published the first algebra in Sweden. He studied metals, mines, the action of water, discovered how to reckon longitude by the moon.

He soon had many inventions (finished or in mind) such as a submarine, a machine gun, a steam engine, a flying machine, etc., etc.

He proposed an astronomical observatory, a scheme for the manufacture of salt in a big way, a new way to find mineral veins in the ground. Attracted by his genius the King of Sweden honored him in the Royal College of Mines.

Volumes of books began to drop from his pen on tin plate: The Level of the Sea; Docks, Sluices; The Atomic Theory; Metallurgy of Iron and Copper; Mathematics; Natural Philosophy; Astronomy and Cosmology; Chemistry, Geology and Minerology. It would be tiresome to give the full list of his scientific discoveries and books, including his studies of the brain and anatomy.

In all this immense scientific search into the mystery of Nature and Life we see the ground-work for the third part of Swedenborg's life. In this period his great mind was lighted up so he could see Heaven, talk with Angels and uncover the hidden meaning of the Bible.

Swedenborg was not a spiritual medium. He did not seek to talk with Spirits as spiritual mediums do. The Lord came to him and opened up heavenly secrets to him which had been lost since the days of Adam.

Man lives without knowing it in the midst of unfleshly Spirits. And Swedenborg warns us earnestly against having anything to do with them in a seance or through a spiritual medium.

For these Spirits on the borderland between this Life and the World of Spirits are usually liars, expert imitators and mimics. They can make us believe they are Jesus, Swedenborg or any one of our dead relatives. They are the tramps and skum of the World of Spirits.

Therefore those who are not living in love of our Lord and our brothers, and not feeding His sheep, are in grave danger when they talk with unseen Spirits. These Evil Spirits can get into our lives like the seven Devils in Mary Magdalene or the Devils in the man in chains.

On Easter Sunday in April 1744 Swedenborg overcame his temptation to go on with his old worldly ambitions. He turned forthwith to his immense new task of showing

what Heaven and Hell and the hidden divine meaning of the Bible are. He undertook this gigantic work at the age of 57 when most of us begin to retire and die.

He began to cast his new angelic eyesight over the Spiritual World and listen to Angels. Spiritual World means the first World hereafter which is made out of Spirit instead of Flesh and Matter. He found that the Spiritual World dwells inside of this World, as a Soul dwells inside of our Body. He found that our World here is only a shadow of the Spiritual World which lies inside of it.

He found that these two Worlds are exactly alike in laws and every particular thing. But the Spiritual or Real World is like a tree and our World here is only the shade of it.

In all his pages we find no muddy mysticism. We never come upon anything dreamy or fanatical. We still find the calm investigator, the seasoned and reasoned thinker, the clear, farseeing scientist.

A long list of great scholars and writers were swayed by the revelations of Swedenborg. They admired and honored his greatness. Among them were Goethe, Heine, Patmore, Ruskin, Carlyle, Thoreau, Emerson, Henry James, Phillip Brooks, Edward Everett Hale, Helen Keller, Gali-Curci, Honoré deBalzac.

The above is from the address by Edward Markham. Now we will quote from "Swedenborg, His Life and Writings" by William White who was his great biographer. White must have given his whole life to the study of Swedenborg and to the writing of this brilliant biography.

He says that Swedenborg had no use for orthodox (man made) religions. Swedenborg wrote that there were three great religions since the race of Adam. Each started out to love God and their brothers. Each turned to love of Self and the World and died.

He says the present Christian religion is the fourth great religion. It, too, has turned to love of Self and the World and is almost at its end.

He says it is being followed by the Church of the New Jerusalem which is now coming into the hearts of men. He explains it in his book THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE. The coming of this new Church is beautifully described in the 21st chapter of Revelations.

The coming of the Church of the New Jerusalem into the hearts of men is the Second Coming of Christ —not in person but in the hearts of men. Swedenborg never founded or favored any religion.

He only unveiled the hidden divine meaning of the Bible for all religions to read and understand. He did it in 30 volumes during 27 years. The Lord Himself and Angels told him what to write. He made no money out of his books.

From childhood when on his knees at prayer Swedenborg's breath was held up so he could breathe like Angels. Strange lights from the Sun of another World broke through to him from time to time. Flames as vivid as a common fire glowed before him. They were signs of approval of the Truth he was writing.

And this was before Angels began to speak with him as man to man.

Later on he says, "I sat in His bosom and saw Him face to face. It was a face holy and beyond description. He smiled; and I believe His face was like this while on earth." This recalls John, the beloved disciple, leaning on the Lord's bosom at the Last Supper.

Again Swedenborg says, "I saw Him sitting in purple and majestic splendor near my bed for about a quarter of an hour." (Swedenborg means he saw Jesus Christ as He appeared to His disciples after His resurrection from the tomb.

—Editor's note)

Swedenborg must have had a thousand books in his scientific library. But after he began his great work of uncovering the heavenly meaning of the Bible, White says that Swedenborg's library had only one book in it—the Holy Bible. White says that he lived mostly on bread, milk and coffee. Never paid any attention to whether it was day or night.

Swedenborg advised those who were gifted with Divine Faith not to read his books as they would be useless to them. He meant that he who loves our Lord Jesus (God) first and our neighbor second, and trusts wholly in His Love, and loves to feed His sheep "is the happiest of mortals and nearest to heaven" and has no need for the heavenly secrets in his books.

He said, "To me it is a matter of indifference whether I win favorable opinion from anyone. Such things are not important to one whose mind is bent on Truth. I have no wish to persuade anyone to lay aside his personal beliefs and adopt mine. If what I have written is true why should I be eager to defend it? Truth can defend itself."

Swedenborg wrote John Wesley, the great founder of the Methodist Church: "Sir, I have been informed in the World of Spirits that you have a strong desire to talk with me. I shall be glad to see you if you will favor me with a visit." Wesley replied that he was going on a speaking trip and could not call on him for six months. Swedenborg replied that he could not see him at that time for he would have passed out of this life then into the World of Spirits.

Swedenborg predicted that he would die in London on Sunday afternoon, March 29, 1772 at 5 o'clock. After telling this to his servants they said he was overflowing with happiness and joy.

During his last hours he was asked to make a death-bed confession as to the truth about what he had written. Upon hearing these words he raised himself half up in bed and placing his sound hand on his breast, said with deep, positive, earnest feeling:

"As true as you see me before you, so true is everything I have written. When you come into eternity you will see all things as I have described them and we shall have much to say concerning them to one another."

At 5 o'clock his landlady and maid were sitting by his bedside. He asked them what time it was. They said 5 o'clock. He said, "It is well; I thank you; God bless you," and a little later passed away.

WHAT GOD IS

As unveiled by our Lord to the eyes and ears of

EMANUEL SWEDENBORG

This pamphlet tells WHAT GOD IS and much more. It is Swedenborg's DIVINE LOVE & WISDOM "boiled down" and made simple, easy to read.

DIVINE LOVE & WISDOM is the deepest book that Swedenborg wrote. In it he sets forth the five bedrocks on which all of his 30 books are built. They are:

I—God
II—The Sun in heaven
III—Degrees (grades)
IV—The creation (birth) of the universe
V—The creation (birth) of man

Swedenborg says that he wrote DIVINE LOVE & WISDOM to explain what starts everything in the universe and to show what the Starter sets in motion. He said he thus hoped to clear away the darkness in which the man of the church gropes for God and things Divine.

I—GOD

God is Divine Love and Wisdom. Divine Love is life. Divine Wisdom is the Manager of love (life). Divine Love and Wisdom is "Our Father which art in heaven." We cannot see Him because we cannot see love and wisdom. Divine Love and Wisdom (God) was never born. He has always been present in the universe. He never had a beginning and has no ending.

Divine Love and Wisdom (God) flows out into the universe and into us (His children) every second. If He did not flow out from Himself He would be dead like the Dead Sea which is dead because it has no outlet. Therefore it cannot flow.

Love is not possible without wisdom. Nor wisdom without love. For we could not understand love if we had no wisdom. And we'd have no wisdom unless love gave it to us. We try to separate love from wisdom in our thought but we cannot.

The unseen Divine Love and Wisdom (God) starts all life and all action in the universe. And what it sets in motion is the whirling of planets, the love and thinking of man; also all growth and energy. Divine Love and Wisdom (God) is the only real something in the universe. It is the only deathless thing. It can never be destroyed. Every other seeming thing, like flesh and matter, is short-lived and dies.

Divine Love and Wisdom (God) is in a form. For every live thing must have a form. Things without form like dust, ashes, have no life. God has all the organs that are in a man, like brain, lungs, heart, etc. Nothing can be alive unless the organs of life are in it.

We cannot see God's form for we cannot see love and wisdom. Besides, the form of God is so big and boundless that our puny sight cannot take it in. But His form must be like the form of man, for the Bible says we are made in His image and likeness. Moreover, when God decided to show Himself to us on earth He came to us in the form of a man—Jesus.

Swedenborg said, "Everyone who thinks from clear reason sees that the universe is not made out of nothing. Because it is impossible for a THING to be made out of nothing. Everyone who thinks from clear reason also sees that all things real are made out of the only reality there is; namely, God (Divine Love and Wisdom)." Flesh and matter are not real because they die. They are imitations of God's reality.

God (Divine Love and Wisdom) is boundless. Therefore He cannot be bound up in man who has bounds. Man is merely a ray from God, just the same as a ray of sunshine is from the sun. But the ray is not the sun. It is only light and heat from the sun. Although God made the universe out of Himself, still there is nothing in the universe which *is* God. Just as man's likeness is in a mirror—but the man is not in the mirror.

God is Love. Therefore it is His nature to love His children and be loved by them. And in like manner it is our nature to love our brothers and have them love us. For thereby God and His children are joined together. And thereby we and our brothers are joined together.

God gets joy out of loving and helping His children. And we get joy out of loving and helping our brothers. The delight which our brothers feel from our help comes back to us and delights us. It is not possible for God to be loved by anything boundless and divine. If this were possible He would love Himself, which He cannot do. For love of self is from hell.

God cannot make Himself. For He was always in the universe—He was never born. God does not make what is Himself but only what is NOT Himself. God therefore satisfies His love by making us and the flowers, trees, planets, etc., in which there is nothing of Himself—nothing divine. He delights in what He makes as a gardener delights in what he grows.

God has us born into lifeless flesh; that is, mortal flesh which must die. He has everything in nature born into such dead matter. God separates the dead flesh and matter from Himself so that He may give them life, love, understanding, wisdom and the power to walk, think and do things. This He does by putting His Presence in flesh and matter. Thus we are brought to the grand truth that life in us is from God. All things born into the world are lifeless, dead; but they become alive and gather understanding by this—that the Divine is in them and they in the Divine.

God (Divine Love and Wisdom) is life. Man is a receiver of life. God brings His life into the receiver (man) and into every part of him, as the sun shines its heat into a tree

and into every part of it. God lets man feel life in himself as his own; and He wills that man should so feel in order that man may live in the belief that his life is made by himself.

In this gift of life God gives Himself to us so whole-heartedly that we feel Him as our own. We feel His joy as our joy, His peace as our peace, His strength as our strength, His self and freedom as our self and freedom.

God in the universe is always the same. He never changes. The differences we see in man and in nature are not differences in God. They are differences in the amount of God we receive. Some of us receive more of God and some less. Some things in nature receive more and some less. All variety is the variety of how much we receive. An angel receives more of God than a "doubting Thomas." That's why he is an angel. A rose receives more of God than a stone. That's why it is a rose.

All the organs of man taken together are what make a man a man. God is unborn, perfect Man. For He has always been alive in the universe. That is why He is called The First and The Last—The Beginning and The Ending—Alpha and Omega. Fleshly man is born man—born in His image and likeness. Born man is imperfect. But the unborn Divine Man (God) has all the organs of fleshly man in divine perfection. Unless God was a Man He could not have given birth to the universe such as it is.

In Himself God (Divine Love and Wisdom) is unseeable and unknowable. No man or angel can come near the Father (Divine Love and Wisdom) and worship Him. To believe in and love a Divine Being who is formless and shapeless is impossible. Many shrink from the idea of God as a Man. But what better idea of God have they to offer?

The Bible everywhere speaks of God as a Man. Swedenborg says that in all the 3 heavens among the angels there is no other idea of God than that He is a Man; it is impossible for the angels to think of Him otherwise. The Ancients, from the wise to the simple, thought of God as a Man; and when at length they began to worship several gods, as at Athens and Rome, they worshipped them all as men.

Many Christians think of God as a spirit because God is called a spirit in the Bible. But they do not know that every spirit and angel is a man. While we must think of God as a Man, we can't picture in our minds the perfection and boundlessness of God. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" If we wait to think of Him until we can picture to ourselves fully His perfection and boundlessness we shall wait forever.

However, God knew this and He knew our best idea of Him would be that of a Man. Therefore we worship Him as the Man Jesus Christ. For God came to earth in the Man Jesus to show us that He (God) is a Man, and to give us a see-able,

lovable Man—God to worship. In the words of John, "No man hath seen God (Divine Love and Wisdom) at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him." That is, brought Him forth to our view so that we could worship God as a Man.

Philip asked Jesus to show him the Father and received this memorable reply, "Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" Our noblest idea of God can never be anything but a poor picture of His boundless, glorious reality. If we will not believe in God as a Man, then we must believe in Him as a Force, a Law, a Gas or a Spirit.

But not even then will our heart be satisfied. God showed Himself to us in the fleshly body of Jesus Christ. He did so to give us a seeable, fleshly God-Man full of Divine Love and Wisdom to worship. Worshiping and praying to an unknown God or formless Spirit will never bring comfort and peace to a hungry heart.

Space and time begin and end with earth-born things. Whilst God gives life to all earth-born things which live in space and time, He is above and outside of all space and time. Whilst He feeds life into all things in space and time He is above, outside of, space and time. God knows nothing about space and time, for they were made by fleshly man.

We must therefore think of God as wholly outside of and above man-made space and time. So the angels think. To us such thought is hard to grasp. But it is wisdom and truth about God. Even when He was on earth Jesus could and did disappear from the midst of His enemies. Thus showing that while He lived in time and space, He was above them and not ruled by them.

We must see that God is above and outside of man-made space and time. Just as He was above man-made laws and could walk on water and through walls. Unless we do, we can understand little or nothing of the Divine Life, Divine Providence, Ever-Presence and Almightiness of God. And little or nothing of the boundless, all-knowing God and Life Eternal.

II—THE SUN IN THE THREE HEAVENS

Neither here nor hereafter can God be seen. Nor can we see love and wisdom. But our thoughts of them flash out into scenery in the heavens. In the three heavens God is seen as a heavenly Sun. The heat of this Sun is Divine Love. The light of it is Divine Wisdom.

Swedenborg says that he saw the heavenly Sun. It seemed to be of the same size as our sun of this earth. And fiery like it, only more red. It was made known to Swedenborg that the three angelic heavens are under that Sun. He says it was shown him that the angels of the third (highest) heaven see that Sun very often. Angels of the second heaven see it less often, while the

angels of the first (lowest) heaven see it only sometimes.

Every angel in the three heavens lives in a society. The more truth and love he has gained, the higher the society he is in. He thinks from the light of the heavenly Sun and loves from the heat of it. Beware of thinking that the Sun in the three heavens is God. God is not a Sun. God is a Man. The Sun is not God Himself. It is God's Light and Love glowing in the Sun.

It is Divine Love and Divine Wisdom shining as heat and light through the Sun of heaven. The angels cannot see love with their eyes but they can see the light and feel the heat of it in the heavenly Sun. When they think of God they think of Him as being in themselves, and of themselves as being in Him. God looks like a Sun to the angels. And He seems to be so at a distance. But the truth is that He is the Soul (Will and Understanding) of all the angelic heavens, of every heavenly society and of each particular angel.

The Sun of heaven seems far away to the angels. And they receive its heat and light in various amounts. Not because God gives it to them in different amounts. For He shines His Light and Love to them all in exactly the same amount. But the angels receive light and love in different amounts. An angel who knows much truth and loves God and his brothers tenderly receives more light and love than one who knows little truth and has little love.

III—DEGREES (OR GRADES)

There are 3 grades of heavens. They are like college grade, high school grade, common school grade. They are: The celestial or third top grade of heaven. In it love of our Lord Jesus Christ (God) reigns in every angel's heart. Below it is the spiritual or second middle grade of heaven. In it love of truth and the neighbor rule in every angel's heart. Below it is the first or lowest heaven. It is called the spiritual-natural grade of heaven. Its angels delight in being useful.

Below it is the world of spirits where the evil separate themselves from the good. The evil choose to go into hell. The good choose to go into the heavens. Below the world of spirits is the world where we now live. This is called the natural world.

The natural world is the outer or lowest world. It is the foundation of the world of spirits and the 3 heavens. It and other planets are the outside covering of all of them. But the world of spirits and the 3 heavens are not inside the earth. They are inside of the universal—natural world of planets as follows:

The world of spirits is inside of the natural world. The first heaven is inside the world of spirits. The second heaven is inside of the first heaven. And the third heaven is inside of the second heaven. The farther in a heaven lies, the greater its knowledge, purity and love. The angels in all the heavens were first born as men in the natural world on earth or in the natural world on some other planet.

Fleshly man from his youth is inclined to sin. This weakness was handed down to him by the race of Adam through his kinfolk. We who repent of our sins and try to gain understanding and goodness grow heavenward. We grow through 3 grades of purification in man's heart. Also through 3 grades of heaven.

We grow first through 3 grades of purification in our heart; namely, good, better, best. These 3 grades of purifying work from outside to inside (horizontally). They work like a phonograph record from an outside circle to the center. Through them we purify ourselves from an outside circle of ignorance and evil to an inside center of wisdom and love.

When we reach the first center of wisdom and love through 3 grades of purifying (good to better to best) the first heaven is opened to us. Then we rise upward through the first upward grade of heaven into the first heaven. This is the spiritual-natural heaven.

There we are given free will to again grow through 3 grades of purification (good to better to best) to a higher center of wisdom and love. Then the second heaven is opened to us. And we rise upward again through the second upward grade of heaven into the second heaven. This is the spiritual heaven.

There we are given free will again to grow through 3 grades of purification (good to better to best) to a still higher center of wisdom and love. Then the third heaven of love is opened to us. And we rise up again through the third upward grade of heaven into the third heaven. This is the top celestial heaven.

Swedenborg calls the grades of purification connected degrees of breadth. And he calls upward grades of heaven separate degrees of height. Grades of breadth are attached to each other. They work together as one piece. But grades of height are not attached. Upward grades of height are separate grades, yet they work together by relation or correspondence. They work like mind and body which are separate yet work together by relation as one.

Grades of breadth like good, better, best, have always been known. But upward grades of height were unveiled by our Lord to Emanuel Swedenborg. They were unknown before his day. We grow in purity through grades of breadth. We ascend into the 3 heavens through upward grades of height.

Everything in the universe works in grades of 3. For example: Father, Son and Holy Spirit are 3 grades of God in one God. Mineral, vegetable and animal kingdoms are 3 grades of life working in one life on earth. Even a muscle or nerve is made out of 3 grades of threads called fibers.

Few of us ever grow through all these grades into the third heaven of love, although all of us can if we wish to. Some of us may only grow into the first spiritual-natural heaven and may be satisfied to stay there and go no higher. While some of us lovers of truth and of our brothers may grow into the second

heaven. Still other hearts are aflame with love of our Lord Jesus Christ (God). They may grow into the third celestial heaven and become highest angels of love and innocence.

Most of us who are bound for heaven grow through these grades into some heaven without knowing anything about the grades. It is not necessary to know about them. For we can go into the first heaven by the love of being useful. Or into the second heaven by loving truth and our neighbor. Or we can go into the third heaven of love by living the life of love; namely, love of our Lord Jesus (God) first and love of the good in our brothers second. And love of being useful third—"Feed My sheep."

Our main love as we leave this natural world decides which heaven we may enter by the grace of our Lord God. What is your main love? You probably never thought of it. But before death we should decide what our main love is because it will lead us either to heaven or hell.

You will probably wonder where the heavens and hells are. They are outside of space and time. Therefore their location cannot be fixed by man's understanding of space and time.

IV—THE MAKING OF THE UNIVERSE

God is the only everlasting and ever-living thing in the universe. He was never born and never dies. Every other thing that seems to live in the universe is born and dies. It is not real or some thing. God lives and takes care of Himself without any help. He is the form of the universe. He alone is the Maker and Starter of everything in the universe. He gives life to everything in the universe and runs it.

God is the maker of the heavenly Sun that shines in the 3 heavens. The heavenly Sun gives life to the 3 heavens. The heavenly Sun makes all the suns in the universe to shine. It makes our sun to shine here on earth. Swedenborg said he had much talk with angels about the Sun in the 3 heavens. He said it casts a soft light of glory which glows around every angel.

He said this glow is not the angel. It comes out of his body and never stops glowing forth from his body. The angels told Swedenborg that there is such a glow or halo around every angel. Because there is one around the Lord Jesus (God). And that He being God, His glow of glory is the Sun of the angels and the Sun of the 3 heavens. But Swedenborg says let everyone beware of thinking that the Spiritual Sun is God Himself. God Himself is a Man. As our President represents the people of the United States of America, so this Sun of heaven represents God.

God is everywhere. Hence He cannot show Himself to any angel or man as He is in His Sun. Therefore He shows Himself to us by such things as we can receive, such as heat (love) and light (wisdom). And the usefulness of His heat (love) and light (wisdom) comes to us on the air. For the air is the

carrier of heat and light to all life. The light and heat which shine out from the Divine Sun cannot come to us in a vacuum (airless space). They have to come to us on the air (atmosphere) which surrounds the Sun of the heavens.

This air receives Him in its bosom and carries Him to the 3 heavens where the angels live. Then on to man on earth through our air and sun. Thus the Lord shows Himself to us everywhere through love (heat) and wisdom (light) shining to us through the suns.

The 3 heavens and the world of spirits look altogether like our natural world here. They have lands, mountains, hills, valleys, plains, fields, lakes, rivers, fountains. They have paradises, gardens, groves, woods, trees, fruits, seeds, plants, flowers, herbs—all things of the vegetable kingdom. Also animals, birds, fish and all things of the animal kingdom.

Our world of nature here is a copy of the 3 heavenly worlds. Its sun is a copy of the heavenly Sun. Its heat, light and air are a copy of the heavenly heat, light and air. The heat and light of the 3 heavens differ so much from the heat and light of our natural world that they have nothing in common. They are as different as what is alive and what is dead. The heat and light of heaven is spiritual and so is alive. The heat and light of earth is natural. Compared to the glorious light and heat of the heavens it seems dead.

The heavenly heat is not a purer kind of natural heat. Nor is heavenly light a purer kind of natural light. They are altogether different. For our earthly sun's light and heat are a copy of the heavenly Sun's light and heat.

Every THING in the universe is made from the heavenly Sun's rays carried to it on the air (atmosphere). This is believed by all who think that everything moves from first to last. And that nothing can BE unless it starts from something before it. This BEFORE or FIRST is the Sun of the heavens and the BEFORE or FIRST of that Sun is God in the form of a Man—God who is the Lord Jesus Christ.

The heat of our sun only opens the skin of plants, animals and people so that the heat from the heavenly Sun may flow in and feed life to them. Thus life and energy come into full bloom from the first (heavenly) Sun to and through the last (our) sun. Our sun does nothing but pick up the heat (love) and light (wisdom) of the heavenly Sun and shine it to us in mild rays which we can bear. Under the Sun of heaven there is always springtime. For its heat and light never stop.

Plants and animals breed only in spring and summer on earth. For then only do they receive both heat and light. But people wear clothing and thus they keep the light and heat of breeding ever present.

God makes everything in the natural world (on earth) from Himself. Therefore each thing in the natural world does the same work in the natural world as a thing like it does in the heavens. But they are not alike except in

what they do. Thus things in our natural world work in "the image and likeness" of the same things in the heavens. However, they are not alike in shape but only in what they do. They correspond with each other in what they do. This is what is meant by correspondence.

Good works in our natural world are in the image and likeness of God's good works in the heavens. But evil works are in the image and likeness of hell. Poisonous serpents, locusts, spiders, flies, mosquitoes, poisonous herbs, foul smells, etc., are from rotting live things in hell. They work in the image and likeness of hell. Their LIFE comes from God. But hell turns the good life God gave them into poisons and bad smells in the image and likeness of hell. Never forget that heaven or hell is INSIDE of man according to what he loves and wills to do! "The kingdom of heaven (or hell) is within you" according to what you love, will and think.

V—THE MAKING OF MAN

The human mind is not our brain. Our mind is our thinking. It reaches into every part of our body. It is divided into two parts; namely, our will and our understanding. Our will is our heart (love). For what we love is what we will to do. Our heart (will) works in the image of God's will (love). Our understanding (mind) is in our brain. It works in the image of God's wisdom.

The will and understanding are spiritual. They are above and outside of space. Therefore they cannot be studied as flesh. But in order that they may will and understand in fleshly man, they are located in the heart and brain. From there they spread out through the fleshly body.

Wherefore in the heart, brain and body the unseen will and understanding are unveiled to us. We can FEEL love working in our will (heart) and wisdom working in our understanding (brain). It is easy to see how the heart and will are closely related. For we only do what we love (will) to do. If we love to do it we *will* that it shall be done. If we don't love to do it and yet do it, we *will* to do it against our will—against what we love to do. In either case our will is working.

In every man and animal there is life-giving heat. We all know this but few of us know where our heat (love) comes from. It comes from Divine Love. Not directly but by relation or correspondence of Divine Love with the human heart. Love shines out of the heavenly Sun as heat. And as heat it is felt by angels, people and animals. By relation or correspondence it works in the heart and blood of all live things and fills them with vigor and energy.

There are all colors in heaven. Red and white are the main colors. Red comes from the fire of the heavenly Sun and white from the white light of it. Blood therefore can be nothing but red because of the red color of the Sun of heaven from which it comes. Hence in the third heaven, where love reigns, the light is flame-colored and the angels are

clad in purple. In the second heaven, where wisdom reigns, the light is white and the angels are clad in white.

If we hold our breath we cannot think. No one can think unless his breathing keeps in step with his thinking. When we think shallow, we breathe shallow. If we think deeply, we breathe deeply. If we think slowly, hastily, eagerly or calmly, our lungs unite with the pace of our thinking. This is what Swedenborg means when he says our thinking (understanding) corresponds to our lungs.

Thus our will (heart) does on earth what Divine Love does in the heavens. And our thinking (in tune with the breathing of our lungs) does on earth what Divine Wisdom does in the heavens. Their works on earth are like the same kind of divine works in the heavens.

Love starts our will to do things. Love IS our will. Love lives in our heart. Therefore our heart is the most important organ in the body. This is proved by the fact that our life begins with the beating of our heart and ends when it stops. Swedenborg says that a man from head to foot, or from the first things in his brain to the last in his body, is what his will (love) is. He says this was shown to him by much experience in the heavens.

The will has no feeling or active life without understanding. Love without thought is blind. Thought (wisdom) is light in which love sees and works. As our blood is purified by our lungs, so our will (love) is purified by understanding the truth.

Swedenborg says that the angels are delighted only with air and odors which agree with their love and wisdom. Whereas devils in hell love air filled with stench. What a man loves, his blood craves and his breathing draws in. The evil in hell have a secret liking for foul air and smells, and the good in heaven for pure air and fragrance. Hence there is a wide difference between the blood of the evil and the good.

The will (love) is the master of the understanding. The understanding does nothing except what the will tells it to. Yet the will can do nothing unless the understanding helps it to. Our will and understanding, working together, is our soul. When the will and understanding work together for good it is called a heavenly marriage. When they work together for evil it is called an infernal marriage. All this brings us to the conclusion which we find in book after book by Swedenborg; namely, that such as a man's love is, such is his faith and trust in the Lord.

We hope this little pamphlet has given you a taste of DIVINE LOVE AND WISDOM. But, at best, it is only a taste. For DIVINE LOVE AND WISDOM is one of the most scholarly books ever written. To gather in its vast meaning we who have much worldly learning and self-esteem should read it slowly, thoughtfully and without prejudice. Yet simple, humble hearts in love with Jesus and their brothers can read it easily and understand it. Jesus opens their hearts and minds.

This is what Jesus meant when He said, "I thank thee oh Father, Lord of heaven and earth, that thou hast hid those things from the wise and prudent (educated and bigoted) and hast revealed them unto babes (simple, loving hearts in full surrender to our Lord Jesus God)." We can send you DIVINE LOVE AND WISDOM by Emanuel Swedenborg for 28c.

DIVINE PROVIDENCE

(God's Care of His Children)

As unveiled by our Lord to the eyes and ears of

EMANUEL SWEDENBORG

[NOTE: The following is *Divine Providence* by Swendenborg, shortened and simplified. We hope we have not changed any of Swendenborg's meaning. In his books Swedenborg often says "our Lord." He means our Lord Jesus Christ (God).]

DIVINE PROVIDENCE is the book that should be read after reading DIVINE LOVE & WISDOM. For it is an explanation of how DIVINE LOVE & WISDOM takes care of us. It asks us to believe many things we never believed before.

For example: 1—That God alone is Life. 2—That man, made by Him, is just lifeless flesh when he is born. 3—That man is like a motor car engine which is lifeless until it receives gas. In like manner, fleshly man has no life until he receives it from God.

4—That man, receiving life and energy from God, feels that they come from himself. Even as God receives life and energy from Himself in perfect independence.

5—That man's belief that he is a reality, independent of God, is the beginning of all evil.

6—That it is the job of Truth to correct the false belief that man gets his life and energy from himself.

7—That we should know that all life and wisdom come to us from God. And yet feel that they come from us. The highest angels feel this way. Yet they confess and know that this feeling of independence is the sweetest gift of Divine Love.

These truths are strewn over Swedenborg's works. There is scarcely a page on which they may not be found. Take two or three for example:

Swedenborg says that God alone acts and man suffers himself to be acted on. Yet man seems to act himself, though really and wholly from God. He says he heard a voice from heaven saying that if a spark of life in man was his own and not from God there would be neither heaven nor church nor life eternal.

He says that a man feels he loves and thinks out of his own energy. Nevertheless, he has no power of his own but all is from God. He says man was so born that whatever he wills, thinks and does seems to start in himself. Without this belief he would not be man, nor could he have unity with God, nor enter eternal life.

But if he is deceived by this false feeling—if he fancies that he wills, thinks and does good from himself —then he turns good into evil. This was the sin of the Adam race. This is how evil began in the world. He says our Lord took great pains to keep us from thinking that life starts from ourself. He showed us that all the love which is called Good, and all the wisdom which is called Truth, is not man's but His.

He says that the more exquisitely the angels see themselves to be led by the Lord, so much the more freedom do they enjoy. He says he had this delightful experience for many years. He says, "I am fully convinced that I neither will nor think anything from myself. But it seems to come from myself. And it is given me to desire and love that this is so."

In the above paragraphs are the very core of Swedenborg's message to mankind. In DIVINE PROVIDENCE there are many examples of this relation between God and man.

Swedenborg says it is known that there is a Divine Providence (God's care for His children). But the nature of it is not known. And the reason is that its laws are secret and hid in wisdom among the angels. But they are now to be unveiled in this book—DIVINE PROVIDENCE. So that what belongs to our Lord will be known to come from Him; and so that man will stop claiming what is not his.

For most people believe all things come from themselves or from their own wisdom. And things which they cannot explain as coming from their own wisdom they call accidents. They do not know that human wisdom and accidents are just empty words. For EVERYTHING comes to us from God.

THE AIM AND PLAN OF THE DIVINE PROVIDENCE OF THE LORD IS TO BUILD A HEAVEN OUT OF THE HUMAN RACE

God gives birth to man on myriads and myriads of earths to receive His boundless love. Thus He builds boundless heavens out of His beloved children. Bible scholars commonly speak of heaven as a gift from God. But not Swedenborg. With him heaven is the marriage of God with His children.

He says the Lord is not only in heaven but IS heaven. Love and wisdom make an angel and these two are the Lord's in an angel. Hence the Lord IS heaven. He says heaven is not heaven from the angels but from the Lord. The love and wisdom in the angels seem to be their own. But they are from the Lord and are really the Lord in them.

This unity and love passing from God to His children and from His children to Him is heavenly happiness. And the more fully our Lord

is received by an angel, the more exquisite is the angel's freedom and joy. Everyone in heaven is happy. And the more divine love his heart can receive, the happier he is.

If his heart can receive the love which the highest angels have, he is as happy as the highest angels. But if his heart can only receive the love which the lowest angels have, he is as happy as the lowest angels. Everyone in heaven enters into the full love and joy that his heart can bear. More love and joy than he could bear would smother him.

THE DIVINE PROVIDENCE OF THE LORD IN ALL THAT IT DOES IS BOUNDLESS—NEVER-ENDING

God cannot create Himself but only what is not Himself—namely, what has bounds, like man. And it is His great joy to give His life to man and make man in His image and likeness. This work of God is ever going ahead and is never finished. Hence we see the vastness, variety and endless multiplication of Him in man, nature and the universe.

IT IS A LAW OF DIVINE PROVIDENCE THAT MAN SHOULD ENJOY LIBERTY

All liberty is given to us by Love. Love and liberty are one. Since Love is the life of man, liberty is a part of his life. Every delight in man comes from his love. What he loves to do he delights to do. To act from love's delight is to act from liberty. For without liberty we could not act. And without love we could not have liberty.

Everyone may see that the power of willing and thinking does not come from man. It comes from Him who is and has ALL power. Therefore power is divine. Power is not a private force in man. It is from the Lord. Therefore man wills nothing from himself and understands nothing from himself. He only seems to do so.

What is the reason for this false feeling of power seeming to come from ourself? The answer is in the reason why God made the universe; i. e., God cannot love Himself. Yet He must have something to love. Therefore, He finds satisfaction in making man and in giving man His life and in allowing man to feel that he makes his life.

The Lord's desire is to be received by man, to live in him, and to give him the joys of eternal life. It is this desire, copied by man, that makes man feel that he wills and acts, thinks and speaks out of his own independent life — separate from God. There can be no unity of one mind with another unless both minds are willing to try to think alike. If one loves another and is not loved in return they back away from each other and do not unite.

Divine Love wills to be loved. And when loved and loved back by His children He is in His great joy and in His perfect divine self. Hence it is clear that if the Lord only loved man and was not in turn loved by man, the Lord would move toward man and man would back away. Thus He would always will to meet man and enter into him and man would always turn away and

retreat. In heaven the Lord loves and is loved and received. In hell He loves and is hated and turned away.

IT IS A LAW OF DIVINE PROVIDENCE THAT A MAN SHOULD REMOVE SINS FROM HIS OUTSIDE FLESHLY MAN. THUS ONLY CAN THE LORD REMOVE SINS FROM HIS INSIDE SPIRITUAL MAN. AND THUS DRIVE THEM OUT OF THE OUTSIDE FLESHLY MAN.

Swedenborg says that the Lord guards human liberty as a man guards the apple of his eye. (Editor's note: This is why all the dictators of the past have failed to enslave man. This is why the dictators of the present will fail. Dictators may "spread themselves out like a green bay tree." But they all die. We want them destroyed quickly in our time. But God is above and outside of time. To Him one day is as a thousand years. Besides, God, being all love, doesn't destroy anything. He lets the evil in dictators destroy them. The misery which dictators bring upon us is permitted by our Lord to make us forsake evil and turn to good.)

We cry with impatience, "Why doesn't the Lord show Himself so that none can deny Him?" Or, as an athiest said, "If there is a God why doesn't He write His name in the sun so that all might know that He is?" In many ways our folly cries out for fleshly guidance. We are in doubt and pray that the Lord will stand before us, saying, "This is the path; take it and you are safe." And we think we would quickly obey and be delivered promptly from our troubles.

Or, as many say, "If a saint in the flesh would only come and sit beside me and tell me all my faults! How willingly I would correct them." No such saint in the flesh is ever given. For it is not in the divine order. And why is it not in His order? Because if our will agreed with the saint we'd do what the saint told us to. Therefore the advice would be useless. If our will did NOT agree with the saint we would NOT do it and the advice would be useless.

A man may be forced to say that he thinks and wills such and such things. But if they do not find favor in his will he neither thinks, wills, believes nor loves them. So how would such advice from a fleshly saint help anyone? In the second place, such fleshly and sure guidance is not given because it would hinder regeneration (growth in goodness). Nothing would be easier than for God to compel man to fear Him, worship Him, and even love Him.

But it would not be from his heart. It would only be "put on"—false. The heart (will) has to be changed to real love of our Lord Jesus and our brothers. To love to feed His sheep and to fully trust in His Love for us—this is His commandment and there can be no regeneration (growth in goodness) otherwise.

For these reasons no one is reformed by miracles or signs, by visions or talks with the dead

(spiritualism), or by threats or punishments or by misfortunes or by sickness. Miracles excite awe. They make people believe what the doer of the miracle says. Thus the watcher's mind is fascinated and his ordinary judgment cut off. Faith so brought about is not faith. It is selling something which is not reasonable or spiritual.

Miracles may drive the wicked into faith or religion but only for a short while. Their selfish desires, thus overcome quickly, return; and they decide what they have witnessed is false or a trick or was done by nature. Besides, if miracles were done to convert unbelievers of the Word they would have to be done all the time. And the last wonder would have to outdo the one before it. Nevertheless, speech with the departed, though rarely with angels, is allowed and has been for ages back. When it is allowed the departed speak with man in his mother tongue and only a few words.

The departed who speak by consent of the Lord never say anything to take away our freedom to reason. Nor do they teach. For the Lord alone teaches by enlightening the reader of the Word (Bible). Swedenborg says that this is so because "It has been shown to me by much experience in the heavens. I have talked with men in the world of spirits and with angels for several years. None of them would say anything to me or teach me anything about the Word. All I have received has been from the Lord alone. I saw Him (as the angels do) as the Sun before my eyes."

No one is reformed in sickness because the mind is not then free. It is the slave of a sick body. When the body is sick, the mind is sick. If anyone dies in sickness without any regeneration (growth in goodness) he becomes in the world of spirits just what he was before his illness. Hence it is hopeless to think that we can repent or receive any faith on a sick bed.

Neither can a man be reformed when he is in the prison of misfortune. For he is bound in a jail of misery. He is in no mood for reform. And if the sufferer is freed from his trouble he loses all interest in God. The best time to repent, reform, regenerate (grow in goodness) is when we are healthy and prosperous.

Sickness and misfortune may awaken us. However, when we see the light we should change the love of self to love of our Lord Jesus—to love of the good in our brothers—to love of being useful—and to love of trusting wholly in His tender love for us.

IT IS A LAW OF DIVINE PROVIDENCE THAT A MAN SHOULD BE LED AND TAUGHT FROM THE LORD OUT OF HEAVEN. AND BY THE WORD AND PREACHING FROM THE WORD. AND THIS SHOULD SEEM TO BE DONE BY MAN HIMSELF.

Man lives from the Lord alone. He seems to be led and taught by himself. But he is only led and taught by the Lord. The love and wisdom which live in man's will and understanding cannot come from

man. They are from Him who is love and wisdom. If it were not so man would be love itself and wisdom itself and therefore God—a thought from which we shrink with horror.

None of us know how the Lord makes our brain think, our heart love, our eyes see, our ears hear, our tongue and mouth speak. None of us know how the Lord makes our heart drive blood through our body, how our lungs breathe and how our stomach digests. Nobody knows how the Lord makes our liver and pancreas digest food or our kidneys carry off poisons. No one knows how the Lord leads and teaches us. None of us know how the Lord works inside of us "His wonders to perform."

It is Swedenberg's opinion that man, if left to his own thinking, would never know God. For man by nature is an atheist (unbeliever in God). Hence the necessity of unveiling the knowledge of God and His Laws to man's unbelieving mind.

God in His great wisdom is careful not to overawe, rule or weaken man's feeling that he is independent and lives from himself. Therefore He shows Himself and His teachings to man in humble ways. Such as Jesus, a carpenter, David, a shepherd, John, a fisherman and the stories in the Old Testament that delight children. Simple things which are easy for man to believe or deny. The Lord compels no one to believe in Him and His laws. He urges no one against his will, the way we urge a man with arguments.

But He draws one who is willing, and afterwards leads him. Leads him always. And with such gentleness that he himself seems to be doing all the loving and learning and growing in goodness. Man is taught by the Lord through the Word (Bible). Thus directly from the Lord alone. Yet it seems to man that he is led and taught by himself.

IT IS A LAW OF DIVINE PROVIDENCE THAT A MAN SHOULD NOT SEE AND FEEL ANY OF THE WORKINGS OF DIVINE PROVIDENCE — YET SHOULD KNOW AND ACKNOWLEDGE ITS WORKINGS

A man only seems to lead himself. The Lord leads all. If a man saw and felt that he was being led he would have no mind of his own—no will, no understanding. He'd just be a puppet. It is the joy of life to anticipate (look forward to) what is going to happen. "Anticipation is the better part of value." We think little about the present except as a step to the future. Hence we have hope. If hope comes true we have delight. And when it comes true we forget it.

Therefore if we knew what was coming to us in the future, delight would be impossible and the urge to do things would be taken away. If our future was known, human life would lose its charm. The Divine Providence works against man's human nature. That is another reason for hiding Divine Providence from him. It never acts in unity with man's will but always against it.

For man is "born in sin and brought forth in iniquity." This was handed down to him by his kinfolk all the way back to the race of Adam. Therefore man on earth leans always toward the lowest hell. Whereas the Lord's Providence always withholds him from it. The Lord draws him first to lean toward a milder hell. Then leads him from hell on earth, and lastly, to the Lord in heaven.

The Divine Providence is always working to help man in this way. If man knew it and saw the Lord was working against his life's love (evil) he'd fight the Divine Providence, curse it and deny it. To keep this from happening, the Lord hides His Providence (care of us) and carries us along toward heaven like an unseen current carries a ship.

The Lord takes great pains to hide the Divine Providence from us. But it is the duty and joy of man in regeneration (growing in goodness) to see and confess His Providence in the universe and in every part of it. For if he looks at earthly things he sees them. But he cannot picture the action of Providence everywhere—yet he trusts it.

And when the present retreats into the past, then the workings of the Divine Care are plain. The Divine Providence is seen AFTER things happen—not before.

OUR CARE OF OURSELF, WHICH COMES FROM SELF, IS NOTHING. IT ONLY SEEMS TO BE SOMETHING. AND SO IT OUGHT TO SEEM. BUT THE DIVINE PROVIDENCE (GOD'S CARE) IS IN EVERY SMALLEST THING IN THE UNIVERSE AND SO IS EVERYWHERE—UNIVERSAL.

All of us are secretly cocksure that we are important. And we feel independent (unless we are behind the Iron Curtain). It is hard to make us believe that all this feeling is not from us. But that it comes into us from the Divine Providence (God's care of His children).

Swedenborg says the church teaches that all wisdom and care for our welfare come into us from God. The world takes it for granted that they come to us from man. One or the other is true. What the church teaches is true. What the world believes only SEEMS to be true. Swedenborg says men believe that nature and man's prudence (care of himself) do everything for man. Man thus denies God in his heart.

If men hear that prudence (care of ourselves) apart from God is nothing they laugh like atheists (unbelievers). They may agree with the truth of Divine Providence for some selfish reason. But it is hypocrisy (false). Swedenborg says to fleshly man, "Write I pray you two books—one in favor of prudence (care)that comes into us from self. And one which preaches prudence (care) that comes from nature. Fill them with your most believable and able arguments. Place them in the hands of an angel. He will say, 'They set forth only what seems to be—falsities and not truth.' "

As one goes forward in the regenerate life (grows in goodness)

and loves God and the good in his neighbor, he will see that the Divine Providence is both possible and pleasant. Believing and trusting in our Lord's love, he will see that everyone is educated by Him from birth to death, for some work in God's universe.

He will see that this divine work is ever going forward and enlarging in the divine plan of heaven which the Lord is building out of the human race. Nor does this happy faith make him either indifferent or idle. For admitting it is the Divine Will that he should live as of himself, he doesn't live in the prudence (care of self) of a worldling. For in his prudence (care of self) he has no pride, knowing as he does that everything comes from the Lord.

DIVINE PROVIDENCE IS ONLY INTERESTED IN EVERLASTING THINGS—NOT IN THINGS WHICH COME TO AN END, LIKE FLESH AND THE THINGS OF THE WORLD, UNLESS THEY ARE UNITING WITH THINGS EVERLASTING.

This is suggested by the Saviour's question, "What does it profit a man to gain the whole world and lose his own soul?" Things of the flesh and world are secondary in Divine Providence to things eternal. Divine Providence gets no satisfaction out of the short-lived suffering of His children. His pity is far greater than their sorrow.

But if we are suffering to gain purity and angelhood, He, in His wise mercy, will not interfere. What is outward plenty without inward goodness, outward grandeur without inward peace, money without love? The Lord is always willing to give us outward abundance such as He gives to His angels. But with it He requires inward goodness. For without it outward abundance is an empty bubble.

A MAN'S INNER SPIRITUAL SELF IS NOT ADMITTED INTO TRUTHS AND GOODS EXCEPT SO FAR AS HE CAN STAY IN THEM TO THE END OF HIS LIFE.

There is nothing more certain in the Divine Order than separation of good and evil—that heaven is heaven and hell is hell with "a great gulf between." As we go on in life we move toward unity with heaven or hell. At death or soon after, we show ourselves to be angels or devils.

This order, however, is liable to certain abuse. A devil (whose love is ONLY for himself) may preach truth with bewitching charm. He may make his hearers believe he loves wisdom. But he loves wisdom like an adulterer loves his mistress. He flatters her and showers her with gifts. But when at home he thinks within himself, "She is nothing but a harlot and I shall cast her off as soon as she fails to please me."

Profanation (wicked use) of the truth is making people believe in it when the profaners don't. The heathen who knows nothing about the truth cannot profane (misuse) it. Nor unbelievers who deny God and make fun of sacred things. The worst profaners (wicked users) of the truth are those who are first converted to divine truths and live by them. Then back-slide and deny

them. These so mix things heavenly with things infernal that they themselves don't know which they believe. They are not fit for either heaven or hell. It is their doom to flit forever between them. Of all men they are the most damnable.

They are the Laodiceans of whom our Lord says, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth."

Such profaners after death are out of their minds. They imagine themselves to be flying on high. When at rest they play with insane notions as realities. They are no longer men and are not spoken of as he or she but as "it." When seen in heavenly light they look like skeletons. Some of a bony color, some fiery and some dry. It is better, therefore, that we should never enter the regenerate life (growth in goodness) than to back-slide and mix the truths of heaven with infernal doubts.

Some men are enlightened. They taste of the heavenly gift. They are partakers of the Holy Ghost. They taste of the good Word of God and the powers of the world to come. Then they fall away. It is impossible to renew them again to repentance. For they see that in a second repentance they crucify to themselves the Son of God afresh and put Him to an open shame.

When a man does good and speaks truth as though it came from himself, and yet admits he does both from God, he has gained salvation. In bringing about this salvation God has to deal very tenderly with His children. He guides them every instant without their knowing it. He draws them away from evil and leads them to good. While thus ruling every least little thing in their thoughts and actions He never once breaks in on their seeming independence. This cannot be done without God allowing them to do evil.

This answers the argument, namely, if God is good and all powerful, why does He allow evil to be in the world? He does so because the torment which comes to us from doing evil drives us to God for relief. If there were no evil and the misery that comes from it, what would turn us to God?

THERE ARE SO MANY SINFUL PEOPLE IN THE WORLD. SOME OF THEM GLORY IN THEIR WICKEDNESS AND RECEIVE NO PUNISHMENT FROM GOD.

THE EVIL, CUNNING AND DECEITFUL SUCCEED AGAINST THE GOOD AND SINCERE. MOREOVER, INJUSTICE OFTEN WINS OVER JUSTICE IN THE LAW.

BESIDES, THE WICKED ARE OFTEN GIVEN HONORS. THEY LIVE IN WEALTH, ELEGANCE AND MAGNIFICENCE. WHILE THE WORSHIPPERS OF GOD LIVE IN POVERTY.

WHEN THE WORSHIPPERS OF SELF AND NATURE SEE THESE THINGS THEY LOSE FAITH IN THE DIVINE PROVIDENCE AND HARDEN THEIR HEARTS AGAINST IT.

Such people regard worldly honors and riches as the greatest joys. But are they? As these "joys" increase, do they give us more and ever more joy? After one has had honors and riches for a while, do they not become commonplace? Doesn't their charm fade? Even change to a burden?

Is not a servant or workman, who is doing well and is contented with his lot, the happier man? And what good is life if it isn't happy? Who is more miserable than the man who loves empty honor, money and power which mean he loves ONLY himself. "Perfect love of self is hell."

We shall here give a few reasons why the Divine Providence allows the wicked to gain honors and wealth. The fact is they can be as useful as the good, yea, more useful. For the Lord rules them and makes their desire for fame, fortune and power serve the church, nation, city or community. For the Lord's kingdom is a kingdom of usefulness.

He can only find a few people who are willing to be useful for the sake of usefulness and the love of the neighbor. Therefore He has self-seekers advanced to high offices wherein they gratify their greed for fame, money and power. By so doing they give employment to people, invent marvellous things like the automobile, airplane, household conveniences, medical discoveries, etc.

Why shouldn't God use the wicked to carry on the leadership of the world when He can't find enough godly people to do it? And why should men lose faith in Divine Providence for doing so? Our Lord picked Judas Iscariot, a devil, to carry out the plan of His crucifixion. For a Christian could not do it. What Judas did was of great service and usefulness to mankind.

(Imagine John or David, mild and meek, at the head of the American Telephone Company or General Motors! When the liberty of the world is in danger, He works through devoted Christians like Washington, Lincoln, and Eisenhower. Editor's note)

(It is not of the Divine Providence that wars arise. For war is murder, robbery, cruelty and other frightful evils which have no part in Christian brotherly love. Wars come from man's infernal love of self. This self-love becomes a national self-love, greedy for fame, money, power for the national self. But wars are ALWAYS governed by the Divine Providence. Editor's Note.)

(Every dictator fails. Aga Khan died at the top of his conquest. So did Alexander and Caesar. Napoleon died of cancer on St. Helena at the early age of 50. Hitler and Mussolini died horrible deaths. Our own Civil War was guided by Divine Providence to abolish slavery. He used the immortal Lincoln to work through. Editor's note.)

The Divine Providence does not always work through Christian generals to make wars come out on the side of justice. He works through the general who is on the side of right. For example, in our Civil

War, General Lee was a devoted Christian. Grant was not. But Grant was on the side of right and won. Hence it is allowable to defend one's country through unchristian generals. End of Editor's note.)

Swedenborg denies that man's brain alone and by itself could ever discover God or heaven or hell. He says that salvation has been spread over the earth by travelers, books and publications.

Swedenborg says the Lord requires that every religion should be built on the Ten Commandments. He says the nation which makes these rules divine and obeys them is saved. That most of the nations which are even far away from Christian countries look upon the Ten Commandments not as civil but as divine law and hold them sacred.

There are some tribes in Africa which are totally ignorant of God. But if they have lived a moral life they are taught after death by angels, and are guided by them into a heavenly home.

Among the secrets in heaven is this: That the heaven of angels is ONE MAN — the Grand Man (God). The life and soul of it is the Lord. Now this Divine Man is in all parts perfect—both inside and outside. Therefore He has skin, bones and all organs of the fleshly body, but they are made out of spirit instead of flesh.

The Lord God gives those who may have only a little religion a place in some organ of the Divine Man. As such they live, as well as others, in heavenly joy. For it makes no difference what our place in heaven is. We are all made happy. We are given all the joy we can bear.

SWEDENBORG TALKS ABOUT THE MOHAMMEDAN RELIGION AND ITS POPULARITY IN SO MANY NATIONS.

The Mohammedan religion is used in more countries than our Christian religion. This may seem like a scandal to those who believe that no one can be saved unless he is born in a land where the Word is read and the Lord God is known. But it is nothing of the kind to those who believe in the loving care of the Divine Providence, and who search for the Divine Providence in everything.

Swedenborg says that Divine Providence raised up Mohammedanism for the destruction of widespread idolatry. The Ancient Churches before Jesus had much true religion in them. They delighted in setting forth the unseen in things seen. In the course of time the science of correspondence was lost. And the later churches sank into the worship of the seen, and became ignorant of the unseen.

Thus came about the idolatries which filled the whole earth—Asia, Africa and Europe. In order that these idolatries might be reduced or destroyed, the Divine Providence allowed a new religion to come into the world. This religion was to suit the thinking and ways of life of Eastern nations. It was planned to contain some truth from both Testaments of the Word, and thus give

its members some knowledge of the world of spirits. Under the guidance of Divine Providence this was done by Mohammed .

Mohammedans acknowledge the Lord Jesus to be the Son of God, the wisest of men and greatest of the prophets. Most of them consider Him greater than Mohammed. They do not confess Him as God of heaven and earth because the Eastern nations think of God as the maker of the universe. They cannot understand how He could come down to earth in the fleshly body of a man.

SWEDENBORG SAYS THE CHRISTIAN RELIGION IS RECEIVED ONLY IN EUROPE, THE SMALLEST QUARTER OF THE GLOBE AND EVEN THERE IT IS DIVIDED. (Editor's note: The United States of America was not much of a nation in Swedenborg's day. That's why he confines the Christian religion to Europe.)

A religion like Christianity forbids more than one wife. Therefore the Eastern nations, which for ages have had many wives, turned to Mohammedanism. This is why the Christian religion is popular only in Europe.

Nor does it matter whether Christianity be received by many or few. It is enough that there be a people who have the Word and who, like the Europeans (and now the Americans) can, by universal commerce, spread the light. The Christian religion is divided into sects because it is taken from man's understanding of the Word. This for the most part is made up of seeming truths which are covered up by the hidden divine truths.

As the doctrine of the church is drawn from man's understanding of the Word, it is natural that quarrels should arise about its meaning. Nevertheless, throughout all difference of opinion, two great truths have stood up; namely, The Word is holy and The Lord Jesus Christ (God) is divine. Those who deny the truth of the Word are not looked upon as Christians.

IN MANY KINGDOMS WHERE THE CHRISTIAN RELIGION IS RECEIVED THERE ARE SOME WHO CLAIM FOR THEMSELVES DIVINE POWER. THEY DESIRE TO BE WORSHIPPED AS GODS. AND THEY PRAY TO DEAD SAINTS.

Swedenborg says that the reason why such things are allowed is as follows: It was necessary that the Christian church should be set up on earth. It could only be done by smart leaders. Such leaders could only be found among lovers of self, greedy for fame, money, power.

By the fire of that love they were excited to preach the Lord and teach the Word. By-and-by they found they could make the church rule the world. So they advertised themselves as the agent of God on earth and sold people on the falsity that nobody could reach God except through priests.

Swedenborg says this could not be stopped by Divine Providence. For if it had been, these "agents of God" would have condemned our Lord

Jesus Christ (God) and the Word as not being sacred. This would have destroyed the church. These leaders are still carrying on among us.

None can smear (profane) sacred things who do not understand them. Therefore Divine Providence ordered any church poisoned by self-love not to worship Him. He ordered it to worship dead saints, pray to their images, kiss their bones, kneel at their graves. He forbade the Word to be read. He ordered that holiness be placed in Latin masses which people could not understand.

The Athanasian Creed is received throughout the Christian world. It says the Lord God will come to judge the quick and the dead. It says that those who have done good will then enter into everlasting life. And those who have done evil will be punished by everlasting fire. Thus the doing of good is taught everywhere. This is from Divine Providence to keep the mass of people from all doing evil. (Editor's note: The Athanasian Creed is explained in THE TRUE CHRISTIAN RELIGION, one of Swedenborg's great books.)

THERE ARE MANY WRONG RELIGIOUS FAITHS IN THE CHRISTIAN WORLD.

But differences of opinion in matters of faith would never have split the church into sects or denominations if its members had lived in love of the Lord God and their brothers.

THE JEWS STILL DENY CHRIST

The Jews by nature are very selfish. Therefore if they believed in the Divinity of Christ and the holy things of the church they would do wrong with them (profane them—have a money-making business in them). This is the working of the Divine Providence. The Jews are preserved for the sake of the Word in the Old Testament which they hold more sacred than do Christians.

THE CHRISTIAN WORLD WORSHIPS GOD UNDER THREE PERSONS WHICH IS THREE GODS. HERETOFORE THEY HAVE NOT KNOWN THAT GOD IS ONE PERSON, IN WHOM THERE IS A TRINITY (THREE PARTS). AND THAT GOD IS THE LORD JESUS CHRIST.

HERETOFORE IT WAS NOT KNOWN THAT IN EVERY TINIEST PART OF THE WORD THERE IS A SPIRITUAL MEANING. THIS MAKES IT HOLY.

HERETOFORE IT WAS NOT KNOWN THAT THE VERY HEART OF THE CHRISTIAN RELIGION IS IN SHUNNING EVILS BECAUSE THEY ARE SINS AND NOT BECAUSE OF FEAR.

AND IT WAS NOT KNOWN HERETOFORE THAT A MAN LIVES AS A MAN AFTER DEATH. THIS WAS NOT FOUND OUT UNTIL NOW.

These secrets were not uncovered to the world heretofore because the world was not ready for Truth. If it

had been unveiled earlier, the world would have turned it down or turned it into evil (profaned it). Swedenborg says that the Truth is now first opened for the Lord's New Church.

ALL EVILS ARE ALLOWED BY DIVINE PROVIDENCE TO BRING ABOUT GOOD AND SALVATION

All outside disorder, such as sin, misery, disease, comes from the spiritual body inside of us. It shows that there is a disorder inside—in the human mind. How is disorder to be changed to order? Put the inside in order and the outside will be in order. But how can we purify the inside?

The root of evil is in our will (heart). For from within (out of the heart) "come evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things (the 34 poisons) come from within, and defile the man."

We don't know that we have a will (heart) until its workings show up in our thoughts and doings. Evils are allowed by Divine Providence in order that they may be seen and removed. If they were not brought to light they would keep on living as unseen poison in our blood. A man can only be freed from hell by seeing that he is in hell here on earth. And by desiring and striving to get out of it. Therefore the use and purpose of evil, with all its pain, is to drive man into the good life before he dies.

THE DIVINE PROVIDENCE CARES EQUALLY FOR THE WICKED AND THE GOOD

Man when born is merely a dead, fleshly form into which God pours life. He gives life to both the wicked and the good. And He loves both. Therefore God allows both evil and good to work in man. But Swedenborg says that not the tiniest speck of evil is from God but all from hell working through man.

Granting that man is just a fleshly house for life to live in, he has a multitude of parts. His main parts are will and understanding. His will (heart) is the dwelling place of Divine Love. His understanding is where Divine Love works. His will has two storeys. In the upper storey lives Divine Love and love of others. In the lower storey the same Divine Love is turned into love of self and world. In an angel both storeys are full of life and love. In a devil (wicked man) the upper storey is closed and all business is done in the lower storey.

All that man thinks and says and does is from the Lord. And yet He does not make any man do and think evil. Man does these himself. For example: The sun flows heat and light and they flow alike into trees that bear good and bad fruit. The earthly bodies and things into which the heat flows turn it into good or bad.

The heat which hatches the eggs of owls and bats is the same heat which hatches doves and gorgeous birds. It is the same with light. Light is changed into different colors by

the things which receive it. There are beautiful and lively colors. Also ugly, dull colors. But the light is the same. It is even so with the inflow of the Lord as love and wisdom into the human mind.

Some of us receive the Lord's love with childlike trust and are guided wisely by His wisdom. Others turn His love into hate and other poisons and change His wisdom into man's chicken-brain thinking. Maybe you say, "God made the owls and bats as well as the doves and birds." True, but God helped man to make glass and made light to shine upon it. Yet the glass can change the beautiful light from the sun into unpleasant blacks, blues, etc. Or into the charming colors of a diamond.

The wicked are always trying to do evil. But the Lord God is always drawing them away from it. The wicked are always being allowed to do evil in order that the Lord may always be drawing them out of it. This withdrawal is done in a thousand secret ways. There is no such thing as evil let loose to do its worst.

The hells are not left free to do all the deviltry they please. They are ruled by the Lord through the heavens. Every hell has a heavenly society set against it which weakens its meanness. Hell could not live if heaven did not rule it. Heaven makes its fires reform men. If heaven did not hold down the meanness of hell, hell would burn itself into ashes.

WE MAKE EVIL OR GOOD OUT OF THE GOOD WHICH GOD SENDS US.

Man is no more than a receiver of life. God cannot make man receive all good or all evil. For all good is from God and all evil from hell. The devil pours evil into man's thoughts and leads him to wickedness. God pours good into man and leads him to a good life and heaven.

So likewise when anyone speaks and acts well, it is said he is led by God; or if anyone speaks and acts wickedly, that he is led by the devil. This is the common talk of the church—but who believes it? Few do. But Swedenborg certainly does. He says that whatever a man sees, hears, smells, tastes and feels flows into him from God. For his body when born is just crude flesh. If this be so, it must be true that what a man wills and thinks flows into him from God.

A man can will and think nothing by and from himself. All that he wills and thinks flows into him from heaven if it is good and from hell if it is evil.

Swedenborg says that the Lord is as far from cursing or being angry with any of His children as heaven is far from the earth. He fills all space and is ever-present everywhere. He rules the universe by His wisdom and is thus above all the sickness, sin and suffering of man. Who can believe that such a boundless, Almighty God could be angry with such miserable dust as we—we who scarcely know what we are doing and can do nothing of ourselves!

Swedenborg says that no person whatever—man, devil or angel—can will or think by or from himself.

He can only will and think from what he learns from others. And the others can only will and think from others and not from themselves. All and each can only will and think from what the Lord God flows into them. And what God flows into us is turned into evil or good by us.

Without connection with heaven and hell no man could live for one moment. "This was proved to me as follows," says Swedenborg: "The angels living with me were removed a little way from me. At once I began to die. And indeed I should have died if they had not been brought back to me."

If we are trying to lead a good life, our angelic kinfolk in heaven work on our spiritual body inside of us. They help us to regenerate (grow in goodness) and we help them to do likewise. If we lead a bad life, our devilish kinfolk in hell work on our spiritual body inside of us and help us to be a devil and we help them to do likewise.

Swedenborg says that for several years he has watched angels floating around him. They were ever trying to bring good to him from the Lord God. In like manner he watched the devils swarming around him. They were ever trying to pour evils from the hells into his body and life. He says that the battle between these two enemies kept him and keeps us all in balance like the north and south poles keep the earth in balance.

He says angels told him that the flow from hell into man is the flow of good from our Lord changed into evil by hell. That we should believe the truth that good and truth are from the Lord. And that everything evil and false is from hell.

Good people will agree that they should not be proud of the good they do. They admit that all good in them comes from God. But they think the evil they do comes from themselves. Herein they are mistaken.

Swedenborg says, "The Lord granted that I could talk with angels and devils. The angels showed me from heaven that if I willed good it was from the Lord God. And if evil, it was from hell." He says up to this time he imagined, like others, that all willing and thinking came from himself. Afterwards, as soon as any evil stole into his will or falsity into his understanding, he asked the angels where it came from and they told him.

Moreover, he says he was allowed to speak with the devils who were poisoning him. He was allowed to speak sharply to them and thus drive them away. "I have now enjoyed this view of angels and devils working on me for many years, yet I seem to myself no different from other people." Indeed, it is the will of the Divine Providence that everyone should seem to will and think from himself.

One angel or devil can pour his will and thinking into another. And the one receiving it will think they came into him from himself. Swedenborg says he has seen this done a thousand times and has done it himself a hundred times. He says

angels have been allowed to move his steps, words and actions at their pleasure. This convinced him that "of myself I can do nothing."

The good man feels evil to be his own. He also feels good to be his own and does not admit it comes from God. One of the fine arts of evil spirits is to pour their mischief into innocent people and then make them believe it came from themselves. Turn on evil desires and disown them. You will be amazed at how this chases evil away. Refusing to believe evil comes from us or belongs to us has mighty power to destroy evil.

Swedenborg said that evil spirits often poured evils and falsities into him. But knowing the truth, he turned on them and as soon as they saw they were uncovered they flew away. While the good may profit by this advice, it will be nothing but nonsense to the evil. Their self-love glories in their false belief of independence.

All angels confess we can only think from the Lord. But all devils from hell believe we can only think from ourselves. Even if the truth were proved to them it would be useless, for they would not receive it. Swedenborg says that certain devils were allowed to see that other evil spirits were in them and controlling them. They grew so angry they were almost beside themselves. They said they would rather be kept in chains in hell than not to be allowed to think and act from themselves.

GOD GAVE BIRTH TO THE UNIVERSE IN ORDER THAT FLESHLY MAN COULD BE BORN ON THE PLANETS. AND BE SAVED AND RISE INTO HEAVEN. AND THUS BUILD THE HEAVENS.

IT IS OF THE DIVINE PROVIDENCE THAT EVERY MAN CAN BE SAVED. AND THOSE ARE SAVED WHO WORSHIP AND LEAD A GOOD LIFE. IT IS A MAN'S OWN FAULT IF HE IS NOT SAVED. FOR GOD WANTS ALL TO GO TO HEAVEN AND NONE TO HELL.

Swedenborg says no one who enters the world of spirits is refused the liberty of rising into heaven. But the evil who try to go up into heaven cannot stand the love and light of heaven. At the sight and feeling of heaven their heart flutters. They breathe hard, begin to die and squirm like a snake in the fire from suffering.

Whoever goes to hell goes there because he is a devil and the society and scenery there agree with his nature. His choice, however, does not shut him out of Divine Love. The Divine Love is in every man, in the wicked as well as the good. The Lord treats us all like an earthly father deals with his children, but with vastly greater tenderness.

Our Lord cannot forsake any of His children for they are a part of Him and live from Him. It seems as if He forsakes the wicked, but it is the wicked who turn their backs on the Lord. He, in His tender love, still leads them. To suppose any of the human race are born to be damned (predestined to hell) is a cruel falsehood.

It is cruel to think that the Lord, who is all love and all mercy, would allow so vast a multitude of people on earth to come into the world to become devils and satans.

THE LORD CANNOT ACT AGAINST THE LAWS OF DIVINE PROVIDENCE, BECAUSE TO ACT AGAINST THEM WOULD BE TO ACT AGAINST HIS DIVINE LOVE AND HIS DIVINE WISDOM. THIS WOULD BE ACTING AGAINST HIMSELF.

The universe is and works from Divine Love and Wisdom. The law and order which rule it are God Himself. Suggest a change in that law and order! "Impossible," answers Swedenborg. "Would you have God act against Himself? A heaven made out of the human race is the aim of Divine Providence. That aim is carried out with never-changing order by every means—boundless in number and variety."

Its workings in saving man begin with his birth, go on to his death and keep on throughout eternity. The Lord sees what man is. Foresees what he desires to be and what he will be. Therefore the Lord makes places for the wicked in hell and for the good in heaven. Unless He did so, neither heaven nor hell could exist. They would fall into disorder, mob rule, anarchy and finally destroy themselves.

The Divine Providence is moved in all things by pure mercy. In mercy He works always with the evil and unjust, as well as with the righteous. Mercy follows the wicked in hell, helps them and fights for them against the devils. Likewise, mercy came into the world in the body of Jesus and underwent temptations that ended in the Cross.

Many believe that we can be saved in the twinkling of an eye. They believe the Lord has power to change us from a sinner to an angel and put us on the glory road to heaven. This can never be. This notion comes from ignorance of both God and man.

Man is a heaven or a hell within himself. As his heart and mind think, so do they make his heaven or his hell. To change his heart (will) in a second would be to destroy him. Swedenborg says it is known in heaven that it would be easier to change a hawk into a swan or a serpent into a lamb than to change an evil person into an angel.

He says that certain devils were allowed to rise from hell and they said to him, "You have written a great deal about the Lord. Now write something about us." "What shall I write?" he asked. The devils said, "Write that every person, whether he be good or evil, delights in what he does—the good delight in good—the evil delight in evil."

"What is YOUR delight?" Swedenborg asked. "Adultery, theft, fraud, falsehood." "What is the nature of these delights?" They said, "Smells. The smells horrify others like stenches from dung, corpses and stale urine."

"Are such stenches delightful to you?" They answered, "Most delightful." "Then you are like the unclean beasts which live in such filth." They said, "If we are, we are. But

such stenches are the delight of our nostrils."

"What more shall I write about you?" They said, "Write this. Everyone is allowed to be in his own delight, even the most unclean, so long as he does not poison good men and angels with his filth. But as we could not do otherwise than poison them, we were driven into hell where we suffer awful torture."

"Why did you poison the good?" They said, "We could not help it. A certain fury came into us when we saw an angel and felt the divine glory about him." "Then you are like wild beasts." On hearing this they fell into a rage like unto the fire of hatred. To keep them from doing any mischief they were driven back into hell.

This is only a taste of Emanuel Swedenborg's book DIVINE PROVIDENCE. We can send you the entire book of 600 pages for 28c. You will gain great profit from reading it.

PRAYER FOR A PURE HEART

Our Father, dear Lord Jesus, which art in the heavens:

Please help me to be one of Thy most humble servants, seeking only to be least in the world.

Please help me to be one of Thy most obedient servants, ever eager to do ONLY Thy will.

Please help me to be one of Thy most grateful servants, always giving thanks for each and every blessing, even down to the least of them.

Please help me to be one of Thy most trusting servants. Help me, dear Lord, to trust, like George Muller of Bristol, England, did when he raised seven million dollars for orphan homes by prayer alone and without asking any man for a cent.

Please help me to be one of Thy most prayerful servants, praying and praising every moment I can to keep in tune with Thee.

Dear Lord, please help me to be one of Thy most studious servants, ever trying to learn more and more of Truth which can never all be known.

Please help me to be one of Thy most devoted lovers of the Bible. And please open my heart and mind so I can understand its hidden divine meaning.

And dear Lord, please help me to be one of the most ardent readers of the writings of Emanuel Swedenborg, Thy meek and lowly mouthpiece. Please open my heart and mind so I can understand his divine interpretations of the Bible.

Please help me to be one of Thy most useful servants, giving all of my time and means that I possibly can to lead dark souls into the Light.

Please help me to "grow backward to the innocence and gentleness of childhood" and "regain my child heart."

Above all, dear Lord, do help me to be one of Thy most tender-hearted lovers.

And do help me to obey Thy beautiful command: "Little children, love one another as I have loved you."

Finally, Dear Lord, please grant these purities of heart to all my brothers and sisters more abundantly than unto me. Amen.

WHAT TO READ FOR THE TRUTH ABOUT RELIGION

There are probably a million books on yoga, theosophy, Buddhism, philosophy, metaphysics, cults, spiritualism and religion. We can't read them all. Life is too short. Even if we could, we'd find ourselves confused, bewildered.

I started out forty years ago to try and digest this wilderness of books on philosophy and religion. I was smart-alec-sure I could explore them and find a shorter, easier, better route to heaven. The Bible way seemed old-fashioned, ordinary. How clever we think we are and yet how infantile our puny little thinking is!

After studying Christian Science for 19 years, I read yoga, theosophy, Buddhism, Taoism and spiritualism. The Lord allowed me to read all these man-made religions to learn how unsatisfying they are. Then He led me to one of the world's great theologians (expert on religion). This theologian had also explored all these detours around "the straight and narrow way."

He had not only read all the above philosophies, but had studied all the religions. None of them satisfied him until he read the writings of Emanuel Swedenborg. In them he saw more clearly than ever that the Bible is written in a double meaning. One meaning for those who love the world and self. Another for those who love our Lord and our brothers and long for the Truth.

In Swedenborg he found the hidden divine meaning of the Bible uncovered. He found thousands of sacred secrets of the Bible explained. He saw that the mask on the mysteries of the Bible had never been removed before. He found what Emerson said is true; namely, "That Swedenborg's mind contained more knowledge than all the professors of a hundred universities."

Moreover, he found that this gigantic mind had been opened by our Lord so it could travel in the three heavens and three hells to talk with angels and devils.

At first he thought the writings of Swedenborg were fantastic. But he found that Swedenborg was not a dreamer. On the contrary, he learned that Swedenborg was one of the world's great scientists. Therefore Swedenborg believed nothing unless he could prove it.

My theological friend saw that the writings of Swedenborg were founded on rationality, science and the Scriptures. So did I. I saw that no man— not even Shakespeare— could have written what Swedenborg wrote out of human fancy. He must have seen it in the heavens and in the hells. He must have heard it from talks with angels and devils.

I had read HEAVEN & ITS WONDERS & HELL, also DIVINE LOVE & WISDOM by Swedenborg many years ago. But I got little out of them. For the Lord had not opened my mind at that time to see the celestial wonders revealed in them. I thought they were just two books among a million on religion.

But my friend showed me that the Bible and Swedenborg's thirty

books unveiling it are the study of a lifetime. Yea more! He said, "They will be a glorious delight throughout eternity. For we can never drain to the dregs these colossal cups of heavenly wisdom."

Therefore I reasoned that if it is going to take all of this life and my life hereafter to understand the Bible and Swedenborg's keys to it, I have no time to read anything else. So I settled down to do just that. Once in a while I wander off into other books related to Truth for variety. But they always force me back to the Word and Swedenborg for "heavenly food."

Swedenborg never founded any sect or church. He said that all those in different religions who love our Lord and our brothers will be saved. He wrote pure Truth for all people of all faiths. Anybody of whatever faith can read the Bible and Swedenborg's revelations of it.

I asked my theological friend how to read the Bible. He said, "Read the four holy Gospels—Matthew, Mark, Luke and John. They are divine soul food. Read the Gospel of Mark first. A chapter at a time slowly. When a verse STRIKES you, that is the Voice of our Lord speaking to you.

"Stop and meditate upon it. Eat it with your heart and drink in the understanding of it. This will strengthen your heart with the heat, light, love and wisdom of heaven.

"Then read the Gospel by Matthew. Chapter 5, 6, 7. They contain the divine SERMON ON THE MOUNT. Think over each beautiful verse which begins with "Blessed are." The true meaning of the word BLESSED is HAPPY. This divine sermon cannot be mined of all its holy wonders to all eternity.

"Then," he said, "read the Gospel by Luke. In the 15th chapter is the immortal story of The Prodigal Son. This joins every earnest soul to the Divine Father (our Lord Jesus.) It draws us to that Love of Loves which calls us all home to our Father's house and the joys of heaven.

"Then read the wondrous mystical Gospel of John, the beloved disciple of our Lord. It is the most divinely beautiful book in the world—the book of Love. Read the 14th, 15th and 16th chapters wherein Jesus declared Himself to be the Lord God Almighty.

"Then read the beautiful Psalms. They are Jesus talking to Himself. For David was Jesus in the old testament. Learn the 91st Psalm by heart. It will guide and protect you all through your life. These are all divinely inspired books—the Golden Voice of our Lord Jesus (God) speaking direct to us.

"But we should not stop with these books. For the divinely-inspired books of the Bible are a continuous story from Genesis to Revelations. We should study the whole story. For so much in the New Testament refers back to events and prophets in the Old Testament. We can't understand the Bible until we have read all of it's divine books."

My theological friend said to especially read these books in the Old

Testament, for they are all inspired: The five books of Moses—Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Then Joshua, Judges, I Samuel, II Samuel, I Kings, II Kings, Psalms, Proverbs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum. Habakkuk, Zephaniah, Hoggai, Zechariah, Malachi.

"These," he said, "and the four Gospels and Revelations in the New Testament are all direct from the Voice of our Lord Jesus (God). The other books in the Bible are not divine, but good and helpful. Never mind if you don't understand them at first. Keep on reading Swedenborg and you will find out to your amazement what every word in the Bible means. And *every word* has a hidden Divine meaning."

Then my friend said, "Read the following books to get the hidden divine meanings of the Bible: 1. THE NEW AGE by Cassard (58c) 2. HEAVEN & ITS WONDERS & HELL (28c). 3. THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE (39c). 4. DIVINE PROVIDENCE (28c). 5. THE TRUE CHRISTIAN RELIGION ($1.33)." These last four are by Swedenborg. You can get them from your Public Library or from the Society for the Promotion of Good Will Toward Men, Box 115, Summit, N. J.

Don't try to read all of Swedenborg's thirty books in a hurry. Read the above books slowly. Study the Bible and one of these books every day. Pray to our Lord to open your understanding. He will. You will be amazed and overjoyed at how the hidden divine meanings of the Bible will unfold.

Don't wait till you have time to read. For hell will always put something in the way to keep us from reading. I have a set time to read and pray, both morning and evening. I seldom allow anything to interfere. I can't bear to go without this comforting communion with our Lord EVERY DAY.

When I first began Swedenborg I could only read one page a day. Then six to a dozen. Reading on a fixed schedule takes us through a surprising number of books in a year. I hate to read a newspaper or listen to the radio now, and can't bear a movie or theatre. This state of mind comes to us when we get full of Truth and Love.

In my early studies of Swedenborg my self-esteem would rear up and say, "I don't agree with him on this or that." One day I thought, "Who am I to question so vast a mind as Swedenborg's? Especially so when the boundless intelligence of our Lord is using his mind to give us the Truth.'"

After that burst of horse-sense I tried to receive the Bible and the writings of Swedenborg with the innocence of a little child listening to his father. From then on there was Light and Love glowing out of every hallowed page.

Even the so-called illiterate can understand Swedenborg. Their childlike trust enables them to understand better than some of our highly educated friends. Their happy,

grateful letters are a joy to read. The Lord unveils His treasures to the meek and lowly. "Except ye become as a little child, ye cannot enter the kingdom of heaven."

We have a free pamphlet entitled "Three Humble Folks of Little Schooling Rejoice in Swedenborg." It explains the meaning of many of Swedenborg's strange words and sentences. Every reader of Swedenborg should keep a copy of it handy. Send to us for it.

Let us urge against scattered reading of books on philosophy and religion. They only lead to confusion. Why read books born of man's feeble thinking which is "foolishness unto God?" Why not read the Bible written by God and the books of Swedenborg inspired by God? Stick to the Bible and the books of Swedenborg which uncover its immortal mysteries. For we can never master the Bible and Swedenborg's interpretations of it here or in all the ages of our life hereafter. They will unfold new heavenly Light and Love to our ravishing delight forever.

BOOKS THAT HELPED US

"MY RELIGION" by Helen Keller. A 200 page book of Divine Love and Wisdom. Helen Keller is the greatest woman who ever lived. Her 75th birthday was celebrated recently by TV on two national hook-ups. The TV shows pictured her world-wide help for the blind, deaf and mute. Unable to see, hear or talk since the age of 19 months she learned to "see" and "hear" by touch. She even developed a way to talk; gave lectures all over the world, made a movie, appeared in a play on Broadway, mastered five languages and returned not long ago from a 40,000 mile trip around the world at 75. The world owes her an everlasting debt of gratitude for what she has done for poor souls who cannot see, hear or talk. She has lived a long, happy life in "the kingdom of heaven within her," in spite of her awful fleshly handicaps. She did it by learning the hidden meaning of the Bible as revealed by our Lord to the eyes and ears of Emanuel Swedenborg. She tells you all about it in her hallowed book MY RELIGION—50c - 3 for $1.00.

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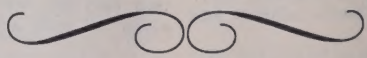

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